Here begynneth a ma-
tere spekynge of a place
that is named the abbay
of the holy ghost / þ shall
be foũded or groũded in
a clene conference / in whi
che abbaye shall dwelle.
.xxix. ladyes gholily.

In this ab
baye Cha
rite shall
be Abbesse
Wysdome
priouresse. Mekenes sup-
priouresse. And syxte bey
in the Couent. Pouerte.
Chastite. Temperaūce.
Sobernesse. Penaunce.
Buxomnesse. Contricion
Rychtwysnes. Predyca-
cion. Strength. Pacyence
Symplenes. Mercy. Lar-
genes. Reuelon. Pyte. Me
dytacyon. Deuocion. Deuo
cion. Contemplacion. Cha
rite. Jubylacyon. Hones-
te. Luctoyte. Drede and
Gelouly. The fader
of heuen is foũder of this
abbaye / the lorde gouer-
nour / the holy ghost vysy
tour. But though ony ab
bay haue neuer so good a
foũder gouernour & visy
tour but it haue also good
chartours wherby it may
holde his londe rent & fre
dom. Peraduenture eyther
by happe it shall be tuyll
sorudrue elles suffre mo-
che dysease of enmyes /
Therfore I wyll reherse
þ chartours wherin I wyl
saye whan / where / & of
whome this abbaye was
fyrste foũded or groũded
And thenne wyll I saye
how it was fyrst made / &
afterwarde why shuld ty-
me destroyed / & in what
maner / & how longe ty-
me or it were made ayen
as it was before. And
how almyghty god hath
put his foure doughters
in this holy abbay ayenst
the foure doughters of

the fende/whom the holy ghoost chaced away for they were so foule.

¶ Sciant psentes et futuri ꝛc. Remene they that ben here & they that bey to come ꝓ I almyghty god in trynyte/fader/sone/& holy ghoost/haue gyue & graunted/& w my worde confermed to Adam ꝓ so ye fader of many & to Eue his wyfe & to theyr heyres a lytel precyous place that is called Conscyence ꝓ lyeth in theyr soules by ewene a place ꝓ is called Hinderers that styreth a man to goodnes/& gruchyeth ayenst euyll in that other halfe. Whose ende lyeth fast by the grace of god/thurgh whiche euery man may doo well yf he wyll. And ꝓ other ende lyeth in Joye yf the soule be clene out of synne.

This holy place almyghty god gaf to Adam for-layd & to Eue & to theyr heyres/clenly dyght with out ony wemme. In the whiche god made a noble house of relygyon ꝓis called the abbaye of the holy ghoost. In to whiche abbaye he put many gostly ladyes/ꝓ is to saye/good vertues. Whereby he made charyte abbesse/& wysdom pryourelle/& mekenesse suppryourelle. He walled this abbaye about with strength ꝓ no wycked thought sholde haue entred in ꝓ hous yf Adam & his wyfe hadde wolde themselfe. He gaaf them lordshyp of al the worlde to mayntey this holy house/so ferforth that all the fyshes in the see and all the byrdes of thayer and beestes of the erthe sholde haue bey buxome to hym & to his wyf and to theyr heyres after them euer/yf Adam & his wyf

had kept them fro synne
yn to theyr endynge daye
¶ Habendall ⁊ remendall &
To haue & to holde this
forsayd place to þ forsayd
Adam and to Eue & to
theyr heyres surely & ly-
uely without lette of any
man ever. And therewith
Joye & blysse þ neuer shall
haue ende for the seruyce
& custome that longeth
therof to the chyef lorde
of the fee. And þ was no
more thay to withstande
the temptacyon of the fen
de and of his wyfe. And
that failed not of bothe
not a myle waye space.
And almyghty god shol-
de haue warranted to A-
dam & to Eue & to theyr
heyres that noble place/
to haue dwelled euermo-
re in more Joye than ony
tonge may telle. ¶ Also
that they ne theyr heyres
sholde neuer haue suffred
wo/ne sholde they neuer
haue deyed/but whan al-
myghty god wold he shol-
de haue take them up in
body & soule to the blysse
of heuen/there to haue ly-
ued without ende/& A-
dam & his wyf had kept
them fro synne as they
ought to haue done/ they
sholde haue ben in the
ioyes of heuen. Of this lyuyng
wyttes myght & may the-
ues & rich/shame & misse
seruyce neuer dyd commyt.
¶ Dame wyfe pacyently
ye. Perey ye passed the
fyrst daye that ye were
made. ¶ Anno regni vi.
In the yere of the regy-
nynge of almyghty god
lyng of kynges/ whyle
kyngdome neuer begyn-
ne neuer shall haue ende.
¶ Many men there be þ
wolde be in religyon/but
they may not for dyuerse
causes. Therfore they þ
may not be in body in re-
lygyon/ they may be in

ghostly relygyon yf they
wyll / ꝑ is founded in a pla
ce ꝑ is called Confyrmor
But fyrst the place must
be clensed in grace of the
holy ghost ¶ Two maysters
ꝑ be called Loue & ryght:
wyslnes shall call awaye
fro conuersacyon all maner
of synne ¶ Thyse shal be
benesse & Pouerte make
the foundement therof / &
put awaye all worldely
thoughte ꝑ is thought they
haue worldely goodes set
they not theyr loue there
vpon / & thenne may they
well be called men poore
in spyryte / to whom Cry
ste gyueth his blessynge.
¶ This abbay must also
be set vpon a ryuer / ꝑ is
the ryuer of teeres / or whi
che ryuer was Mawde-
leyne foũded in lorowyn
ge for her synnes / therfor
the grace of god & heuen-
ly ryches came all to her
wyl ¶ They shal Burõ-
nesse & Mercy rere vp the
walles in to heyght & ma
ke them stronge with al-
mededes / gemynge glad-
ly to poore men after thy
state is / ch' sayth Thoby
¶ Si vultum tibi fuerit
habilem ex tribue. si tibi
sit exiguũ. pauli ipsius stu
de. This is ch' moche to
meane. Yf ꝑ be ryche ha-
uynge plente of worldely
goodes / gyue plentevously
therof. Yf ꝑ he poore be of
good wyll to gyue gladly
of suche thynge as ꝑ hast
for Sayne poule sayth.
¶ Hilarẽ datorẽ diligit
de'. That is to saye / god
loueth ꝑ glad gyuer. Th'
shall we buylde our hous
in heuen with the laus of
god & of our euen cristen
¶ Thenne shall pacyen
ce & Strengthe reyse vp al
the pylars & vnlet them
with botraces / ꝑ no wyn
de of wordes of angre ne
of tempest of persecuõn /

ne of temptacoy may cast
them downe. ¶ Thenne
we muste make our cloyst-
re in this maner / þ shall
kepe vs ghostly out of al
worldly thoughtes & sygh-
tes / that is kepe we our
eyen fro all euyll syghtes
our eres fro euyll herynge / our mouth fro euyll
spekynge / fro swerynge /
& fro lyenge / & our hertes
fro all euyll thoughtes /
And yf we kepe th^s thyse
foure corners / we shall
buylde well our cloystre.
¶ A mayde þ hyght Con-
fessyon shall make our
chaptour hous. Predyca-
cyon the fraytour / & Dy-
son the oratory. Contem-
placyon the dortour. And
yf thyse shalbe reyled vp
to þ worshyp of god / they
muste stande out fro worl
dly noyse / fro worldly be
synesse & angre. ¶ Con-
templacõn is not els but
a deuoute herte w a brẽ-
nynge loue to god & tas-
ste soondele of þ blysse þ
is ordeyned for his chosery
in heuen. ¶ Pryde shall be
our brenner. Dowepoy
celleres / & holy obedyency
on shall be gardeyns.
Whan all thyse officers
bey made the holy ghost
is wardey / w god fader
fo[illegible]der / with god the sone
wysdom of the fad. The
worthy lady Charyte shal
be abbesse of this hous /
for al thyse other officers
shall obeye to Charyte.
¶ Inde ora vñ in caritate
te fiant. All thynge that
ye do / saye or thynke / be
they done in þ laue of god
¶ Alas yf I durste saye
full many be in religyon
but fewe be religyous þ
do the byddynge of Poul
to obeye to charyte / ther-
fore lese they moche tyme
& also ther mede ¶ How
shal the worthy lady Wy
sedom be our prysouresse

¶ Dolce prior otium est labori-
bus. The good lady
Hermelle ſ̄ al wepe lo-
ueth perfyte ſhall be our
lorde ymelle. Thys ab-
bay is of god bleſſyd that
holy chyldr̄ quyet mours/
for all be bleſſyd ſ̄ holde
them in theyr ſtudy. for
they ſ̄ wepe ¶ harpyte thy
lordyn & thy damelle / the
thre perſones in trynyte
ſhall gyue them heuen to
wone. That ſoule is gre-
at & hye in heuen ſ̄ hath
thyſe thre within herſelf.
¶ harpyte Baptiſten & Me
dewelle ¶ Dyl treuthy that
be trebowes / & Dryſtyn that
be chaſteur ¶ Mā oñ la
uerſitis duo hñt ſolaciū dñi
abolo tormentū. ¶ The
fende ſayd to Hermanew
our lordes apoſtle / thy ory
ſons burnyth me ¶ Saynt
Bernarde ſayth whā we
praye in good lyfe / our
good angel dalieth & ma
keth therof a preſent to ſ̄
fadr̄ of heuen / & theñe our
lorde cōmaūdeth hym to
wryte them in the booke
of lyfe. ¶ Saynt Gaultyn
telleth ſ̄ Judyſtacyon / ory-
ſons fe lawde is a Joye con-
ceyued in teres in a gho-
ſtly loue ſ̄ may not be the
wed in all / nehydde in all
As it doth by them ſ̄ her-
tely loue ſ̄ gyue almeſſe &
cōtynue in theyr prayers /
where foo they bey theyr
hertes lyuge mornynge
ſonges of loue / whan thei
longe inwardly with ar-
mes of loue to clyppe ūñ
gholily mouth to kyſſe /
they loue contynue ſo her-
tely ſ̄ they lacke wordes ſo
theyr loue rauyſſheth thes-
yr hertes ſ̄ they wote not
contynue what they doo.
¶ Deuocyon is Dilexer.
that hepeth all the wynes
bothe whyte and reed.
That bey all the worthy
thankynges the whiche
we all awe to do to god /

for the endeles goodnes þ he hath done/doeth/and wyll do to vs yf we wyll our self. This goodnes þ he hath do was whan we all sholde haue ben lost thurgh synne of Adam & be ly[illegible] without ende/ had not he of grete goodnes & pyte become man for our sake/lyuynge he re many wyntres in grete penaūce & passyon / & at the last nayled on a crosse and with a spere tonge to the herte & deyed/and all for loue of vs to bringe vs out of payne.

¶ The goodnes that he doth to vs now/is whyle we ben here in body & in soule/yeuynge vs al that we nede both bodyly and goostly. Bodyly/as mete drynke & clothyng Goostly/as good thoughtes/ good wordes/& good dedes. And therto to them þ ben good he graunteth a shelde of his grace & myn de of his passyon to kepe them fro the fende. And to them þ ben wycked & combred vnder synne he gyueth space & tyme to forsake therfro & to amende yf they wyl. for why he sayth hymselfe. ¶ Nolo mortē peccatoris sed magis vt conuertat & viuat. This is to saye. I wyll not the deth of the synfull man but þ he torne & lyue. And therto he graunteth mercy & forgyuenesse yf they wyll it aske. ¶ The goodnes þ he wyll do to vs yf we wyll dwelle & abyde styll in his seruyce / that is in good vertues In herynge. seenge. spekynge. goynge. handlynge. & in all other dedes werkynge shall be to this. In tyme of deth whan body & soule shall departe atweyne & the deuyl appere in his owne lyknesse before vs to make

vs agaīst/& yf he may to
bryngē vs in to mysbyle-
ue/god wolde sende his
owne angell & all our go
de dedes yt euer we here
wroughte wryten to shewe
vs & comforte vs/& dryue
awaye the deuyll/& lede
our soules to blysse. The
whyche blysse our lorde
graūteth & gyueth to all
his chosen/& trewe seruaūts
whan he sayth thus ¶ De
nite benedicti patris mei p-
cipite regnū qđ vobis pa-
ti est ab origine mundi.
¶ Penaūce shall be Pey
ner yt ryghte well can ma-
ke many good metes/suf
fryngē many bytter so-
rowes for synne to make
the soule merry & gladdē
with god that before was
displeased/for he hadde hym
offended. ¶ Temperaūce
ce shall serue in the fray-
tour & lofte all aboute yt
mesure be had ouer all yt
none haue to moche ne
to lytell/neyther of etyn-
ge/drynkynge/ne of slee-
pynge. ¶ Sobernes must
nedes rede at the borde yt
lyfe of holy faders/what
lyfe they lyued here in er-
the/to take of them exam
ple to do as they dyde/&
therby to wynne yt mede
yt they haue. ¶ Pyte must
be the pytaūcer yt dooth
that good that he may/
¶ Mercy must be Almes-
ner that gyueth to all &
noo thynge can holde to
herselfe. ¶ The lady Dis
de porter that kepeth the
cloystre of the hert yt cha-
seth away all wycked dy-
ces/& calleth in good ver
tues/& closeth the gates
of the cloystre yt none euyl
come not in to the herte/
the eyen/the mouth/the
eres/ne in to other place
by the fyue wyttes ¶ Ho-
nestē is maystresse to teche
nouyces curtoysly how they
shall haue them in theyr

dedes both to god and to
man. ¶ Curtoysly is hol-
cker to call hy noble gyfte
and Swyftenes shall be
her seruice / þ hy be not to
lyberall. ¶ Carefully shall
be purueyed þ there be no
defaute. ¶ Besyde shalbe
ferme rer the sehe mey to
serue. Her seruice shall be
Largemedle to gyue eue-
ryche þ he nedeth. ¶ Me-
dytacyon Garnetour for
to gadre togyder þ
mey haue theyr lustenaū
ce.

¶ Medytacōn is thought
on god / of hys werkes / of
hys wondes. & of his crea-
tures / & of his paynes þ
he lofyd vs with. for ofte
a good thought is better
than many vnderuode
prayers. ¶ Therof speke-
th þ holy bysshop De-
nys & sayth. Whan the
herte is caught with the
lone of god / he may not
saye the worde þ he thyn-
neth in herte. The gar-
ner is aboue þ cellar. So
medytacōn ouer deuocyō
Medytacōn garnetour &
deuocyon celleratr / & pyte
shall be premyer.

¶ Herof speketh the pro-
phete Dauyd & sayth ¶ A
fructu frumenti vini & olei
multiplicati sūt. Of fru-
te / of whete / of wyne & of
oyle bey they multeplyed
God behoteth to his cho
sen thyse thynges.
Serue ye to me he sayth
& I shall gyue you plente
of whete of wyne & of oy
le. plente of whete is th?
to thynke on þ cruelle In-
wardly & on Cryste Jhu
that dyed theron / þ is to
saye / medytacōn. Plente
of wyne is welle of teeres
for to wepe well is good
deuocōn plente of oyle is
good delectacōn in Cryst
Jhesu / þ is our best com-
forte. Oyle gyueth laudu
re to meetes & lyght also

et me well vigilat. ¶ Flesh
he fayth my flesshe to
fede/my herte is wayteng
ge all in lone & all to god
beryng. ¶ Whan this
abbaye was all well set &
god thereby serued / a tyr
rannt came & with grete
power put in his foure
doughters/ þ were all of
cherued maners/ þ sende
sad of them all. The fyr
ste doughter pryde / þ w
cher was enuye/ þ thyrde
fals dessymyng / þ fourth
fleshly lust. Thyse foure
wenchis by conseil of the
deuyll theyr sad came to
noye this abbay so myght
& daye in soule the wole
reft they had. Whan Cha
ryte sawe this myscheef
& other ladyes of the hou
se they range anone theyr
chapitour bell/ & tolde cou
seil of this chynge. And
there layd Discrecon/ þ
they praye the holy ghost
to come to helpe them w
his grace. And thefte they
kneled downe and sange
¶ Veni creator spiritus.
Thenne as it is layd be
fore/came our lord Cryst
Jhu in to his mod & reste
red this hous better than
euer it was before. To
hym be glory & worshyp þ
lyueth without ende.
¶ Memorandū qd primo
die plasmacionis &c. We
may understande þ there
was a fals tyraūt apolla
ca þ is named Sathanas
þ tome tyme was prynce
of þ order of angels in þ
blysse of heuen/ þ for pry
de rāne out of his blysful
order in to sorowfull hor
rour of the payne of helle
he had so grete enuye to
this abbay of þ holy ghost
þ it was soo well wt god/
& had so grete a lordshyp
he bethought hym how
he myght destroy þ noble
hous/ & how he myght do
to make þ noble conente

of vertues to renne out of
theyr order / as he renne
out of his. He cam in lyke
nes of ay adder to thab-
baye gate to renne in / & ꝑ
porter / ꝑ was called Dre
de was not there redy for
without doubte yt Drede
had be there ꝑ fende had
not come in. And Eue sa
we ꝑ he was there / & as a
grete fole she lete hym co
me in. Then sayd ꝑ fen
de to her / why forbad god
ꝑ ye sholde not ete of the
fruyte ꝑ growith on ꝑ tree
ꝑ standeth in myddes of
paradyse / they sayd Eue
yt we ete of it we shall
deye. Naye sayd he. God
knowith wel yt ye ete the
re of ye shal be as goddes
knowynge good & euyll /
but he wold ꝑ ye were not
so wyse / & therfore he for-
bad ye sholde not ete of ꝑ
fruyte Eue herde she shol
de be so wyse / was bothe
couetous & lykerous / & sa
we the fruytes delycyous
to ꝑ mouthe went to ꝑ tree
& tokē & ete thereof / and
gaue Adam ꝑ other / dyd
and he eate thereof. And ꝑ
the meane tyme ꝑ fende
& his wyf ete of the fruy
te / the fals traytour made
his thre knyghtes. That
is to saye pryde. Couety
se / & Hongelory / went in
to this abbaye of the bo-
ly ghost & bare awaye all
the good ꝑ there was / &
bare awaye the tresoure
ꝑ god gaue them to holde
theyr place by. And ther-
fore Adam ne his wyf
neyther theyr heyres frō
that daye vnto this daye
had neuer ryght to chalen
ge ayey lordshyp of the
blysse of heuen / but oonly
by goddes mercy. And
not oonly whyle fals thef-
ues brake the abbaye / but
also they bare awaye the
goodes / ꝑ is / they draue
awaye dyspyteously out

of the abbaye all the no-
ble [illegible] of vertues. So
that it was [illegible] & xxti. yere after that or
they myght come ayen al
[illegible] as plentyfully as
they were before.

[illegible] and his
wyf [illegible] of ȝ temple
[illegible] & for ye pestylence they fyrst
[illegible] were both rob-
bed & naked / & were asha-
med of themself. And went
and sought leues of fygge
trees to couer with their
priuyties. for they had no
other clothes Thenne went
they forth to one ȝ was
there beside ȝ was named
wyfe / and abbed of hym
where that holy conuent
was become Thenne sayd
wyfe ȝ their abbay was
destroyed / & all ȝ conuent
was renne awaye for thy
foly & for thy wyues. For
whyle ȝ & thy wyf ete of
the fruyte / the abbaye
was destroyed wich fouꝛe
fals theues. Thenne all ȝ
conuent bonke their ouer
& rane awaye / & sayd as
they went / ȝ they shulde
nomore come togyd ayen
as they were fyrst this.xiij
M. yere & more. Thenne
sayd Adam and his wyf
Alas what shall we doo /
we haue no clothe to doo
on vs / ne hous to dwelle
in / & therto the conuent of
holy vertues ȝ were our
beste frendes hath forlaꝛe
vs & be gone awaye So
welawaye ȝ harde whyle
that euer we ete the fruyte.
Soone after they hey-
de how god spake to them
as he went in the myddel
of paradyse / & they were
ashamed of themself for
they were naked. Also
they were afeerde of hym /
and went vnder a tree to
hyde them God came by
them & sawe them / and
sayd. Adam where art ȝ

Lorde sayd Adam I herde thy voys in paradyse/ and I was ashamed/ for I was naked/ therfore I hyd me. Adam sayd our lorde/ who tolde the that thou were naked. Duy chynge elles but for thou ete of the fruyte of the whyche I forbode the. Adam sayd our lorde/ who hath broke thabbaye of the holy ghost/ & who hath bore awaye all the good that there was. Where is thabbesse of her covent/ whych bey they gone. Lord sayd Adam that woman that thou yauest to me in to my wyf lete in a fals shrewe at the abbaye gates/ that had her ete of the fruyte/ & he sayd that she shulde be as wyse as god And she tolde & ete therof and gaaf me that other dele. And I wolde not displease her/ but ete therof also In the meane tyme that fals theef with many of his assent wente to the abbaye and brake it and to me/ beryng awaye all the good that was therin and drawe awaye all that noble covent I wote not where. Then sayd our lorde to me. Adam lete them in this londe dwell/ and bryng ete thou of the fruyte/ Thenne sayd our lord he came to me in lykenes of an nobler and beguyled me with fals wordes/ & I lete hym in & dyde as he bad Thenne sayd our lorde to her. For thou lete hym in & dyde as he the bad/ & eteste of the fruyte thou shalt bere thy childern with grete payne & all wymmen that shall come after the/ out take one. And yf thou hadde not so done/ woman shulde not haue had payne in berynge of childern. And therto thou shalt be euer

[illegible] power. God
[illegible] to Adam. for
[illegible] of thy labour
[illegible] thy
[illegible] & for þ
[illegible] of the ho
[illegible] & her
[illegible] this shal be
[illegible] shalt
[illegible] of paradyse
[illegible] for
[illegible] shalt
[illegible] & wyld all þ dayes
of thy lyfe/ and the erthe
shall bryage forth to the
thaumes & bierbs. And þ
shalt ete graſſe that gro-
weth on the erthe. In be-
ſynesse & swete of thy fa
ce thou shalt ete thy bre-
de tyll thou tourne agayne
vnto the erthe that thou
camst fro. For of the erthe
thou were made/ and to
the erthe thou shalt tourne
agayne.

¶ Whan þ our lorde had
ay angel to dryue Adam
& his wyf out of þ bryde
of paradyse ry to þ werk-
ches made. he bad hym
go & sethe there the abbet
ie of the abbaye of the ho
ly ghoest. And sayd that
neyther he ne his wyfe ne
none of theyr offspryage
sholde come agayne ry to
the bryde of paradyse ne
ry to heuen/ tyll they ha-
ue made agayne the ab-
baye of the holy ghoest as
well as it was before. Al-
so tyll they haue brought
agayn chabbelle w them
and all the couent ry as
good poynt as they were
or that they went a waye

¶ Thenne made god to
Adam a cote of leder/ &
to Eue an other cote/ and
put them out of paradyse
And thus they went forth
ry to this wretched worl-
de with moche sorowe &

care / and therof was no wonder. ¶ They lyued thenne in this worlde so moche woo & sorowe .ix. hondred yeres and .xxx. and sought the abbeye & her couent that were so fro thenne away.

¶ Also he wolde haue had some what wherwith he myght haue made ayen the abbaye of the holy ghost. And he myght fynde therof ryght nought in all that longe tyme. And in the meane tyme he fell sicke for sorowe therof / & deyed and his wyf bothe And theyr soules went to helle. Not onely they alone / but all thole of them came by the space of .iiij. M. & vi. C. yeres to helle they went eche one. For so longe was Adam in helle & that was for thabbaye of the holy ghoost / the was their conscyence / was not made ayen as fayr ne as clene. as it was before.

¶ Tho was Adam & his wyf in helle many yeres in sorowe & care / till almyghty god had pyte of theyr soules / & sente adam his owne dere sone / & bad hym go and fetche the abbesse of the abbaye of the holy ghoost & her couent. For he wyst better where they were than Adam wyst. ¶ Than he came downe in to this worlde & sought them here full besely .xxxiij. yeres. And at the last he founde them hangynge on the roose. And to hem downe & ladde them with hym vnto helle & spake with Adam & his wyf. Whan Adam sawe hym come he was ful glad de and no wonder was.

¶ Thenne Cryst goddes sone of heuen made ayen the abbaye of the holy ghost better than euer it was / & toke out of helle

Adam and his wyf/and
lade them away home
in to paradyse. ¶ And
ther was moche Joye ma
de at theyr comynge ho-
me. But how & in what
maner Cryst foude thab
belle & her couent/ here
may we lerne.

After the tyme þ
Adam & his wyf
were departed from this
trauaylous lyf and put in
the pryson of helle/there
came in to the worlde ma
ny wyse & famous men
as Patryarches and pro-
pheres & other good men
many that hadde moche
sorowe for the abbaye of
the holy ghost and for al
the couent for they were
so gone awaye/they wen
te about & sought after
them in many sondry cō-
tres as longe as they lyf-
ued. But vnder them all
they founde theym not.
Thenne amonge other
men there cam four good
ayey. Dauyd. Salomon.
Ylay/& Jeremy/ þ were
about daye and nyght to
make this abbaye ayen
& to sekr vp the couent/
And for they myght not
haue theyr wyll/they ma
de moche sorowe & moon
Dauyd sayd. ¶ Laborauī clamās rauce facte sūt
fauces mee defecerūt oculi mei dū spero in deū meū.
I haue so trauayled & cry-
ed after them þ my che-
kes ake and bey were all
hoorse. ¶ Dñe inclina ce
los tuos & descende. Ther
fore lorde he sayd bowe
downe thy heuēs & come
downe & helpe me to sekr
the abbesse & her couent/
for I may not fynde them.
¶ Thenne sayd Salo-
mon ¶ Circuibo ciuitatē
p vicos & plateas et querā
quem diligit aīa mea. I
shall goo about the Cy-

te by wayes & by stretes &
seke the abbesse & her co-
uent whom my herte lo-
ueth. I sought them / but
I fonde them not. I cryed
but none of them wolde
answere with a worde.
Thenne I sayd mornynge
thus / come ayen ȳ fayr
te wyght & lete vs lobe ony
the. Thou hast wounded
myn herte myn fayre sys-
ter my fayr spouse ȳ hast
wouñded myn herte with
the twynkelynge of thyn
eyen. I haue sought by
nyghtes ȳ couent whom
my soule loueth. I haue
sought w̄ all my myght
& I may not fynde them
Thenne sayd he to other
maydens ȳ dwelled there
beside. I praye you specy
ally ye maydens of Jeru-
salem yf ye fynde ony
thynge where thabbesse
is of thabbay of the holy
ghost & her couent / that
ye wyll tell them that I
am seke for loue longyn-
ge after them Thus syn-
ge Salomon made moch
mone / & they he sayd thy
fayre god sende downe
out of thy holy heuen thy
derr sone ȳ he may be w̄
me & trauayle with me /
& helpe me to make ayen
the abbaye of the holy
ghost in as good poynt
as it sholde be. But for
all ȳ he conde crye / godes
sone cam not yet they
¶ Thenne went Ysaye
ȳ prophete & sought thab-
besse & her couent many
dayes & longe / but he fon-
de them not. Thenne sayd
he thus. ¶ Vtinã diuisi-
res celos et descenderes / ȳ
is to saye wolde god lorde
that ȳ wolderst breke hey-
uens & come downe & hel-
pe vs to make ayen thab-
baye of the holy ghost / &
fynde vp the couent that
is gone awaye. ¶ Then-
ne went Jeremy the pro-

phete & longhte them also
but he myghte not fynde
them/therfore made he a
ruthfull moon and sayd.
¶ Ve michi miseri ꝛc.
Who to me wretche he say
de þ god hath encreased
more sorowe to my sorow
we. J haue trauayled w̄
out ony rest in syghynge
& sorowynge/and J may
not fynde þ þ J seke. Hey
las he sayd þ fende hath
dryue awaye þ maydens
in to the erthe/& defyled
theyr kyngdome. The
maydens be paste awaye
in to wretchednes. They
herde me well how J sy
ghed & made moch moon
but ther was none of thē
þ wolde me comforte w̄
a worde. Therfore J ha
ue so wepte for sorowe þ
myn eyen be in poynt to
fayle. Who shal gyue me
water to my heed/& who
shall yeue me a welle of
teeres to myn eyen. And
who shall wepe for the
maydens þ be thus gone
awaye both daye & nyghe
Thou noble abelle he
sayd to whom may J ly
kē the/to whom may J
assemble the/þ doughter
of Jhu'my the wyse prou
uerbe to whom J lykē the
Thou maydē & dough
ter of Syon þ holy couent
he sayd/how may J com
forte the/me thynke thy
sorowe as grete as þ see/
þ noble couent who shall
be thyn helpe. J can not
elles saye sayd Jeremy/
but the fayrest floure of
our garlonde is falle a
waye. Alas alas & wela
waye þ euer we dyde syne
¶ Whan god almyghty
herde th' thyse prophetes
w̄ many other good men
to make moche moon w̄
hem chere many hondred
yeres for the destruccyon
of the abbaye of the holy
ghost/he had grete pyte

of them that they farid so And ꝑ therfore mannes soule was in pryson & payne of helle/& shulde haue be there without ende. he ordeyned a cõsell of the holy trynyte in the blysse of heuen/of fader/sone/& holy ghost & sayd We made mānes soule in our lyknes/& take hym to kepe in his owne conscyence the abbaye of the holy ghost. And he of his owne propre holy lefe bere a waye out of ꝑ abbay all the good ꝑ there was/& ꝑ abbesse/& her couent ranne awaye out of her order Therfore he was take & putte in to the pryson of helle / and there hath be now .iiij.M. yere and .vi. C. and more/& ꝑ is grete pyte. Therfore it were a good dede to make ꝑ abbesse & her couent fayre to come ayen in to her order & make ayen the abbaye of the holy ghost as well as euer it was/& to delyuer mānes soule out of ꝑ lory pryson . he hath be therin longe tyme / haue we pyte on hym. he is as one of vs made to our lykenes. All ꝑ holy trynyte graūtid it shold be so/ but it was axed who sholde do ꝑ dede. Je were nede he were suche one ꝑ were holde to do it/& also that he myght do it But no thynge was beholde to delyuer mānes soule but only may ne no thynge myght delyuer hym but only god. Therfore he ꝑ sholde do that dede muste be bothe god & man/ and so myght no thynge be but were one of the thre persones of ꝑ trynyte. Therfore they ordeyned ꝑ the seconde persone ꝑ is almyghty goddes sone shulde come in to this worlde & be borne of a mayde &

phete & longhe them also
but he myght not fynde
them/therfore made he a
ryghtfull mone and sayd.
¶ De michi miseri &c.
Who to me wretche he say
de þ god hath encreaced
more sorowe to my sorow
we. I haue trauayled w̄
out ony rest in syghynge
& sorowynge/and I may
not fynde þ þ I seke. Hes
las he sayd þ fende hath
dryue awaye þ maydens
in to the erthe/& defyled
theyr kyngdome. The
maydens be paste awaye
in to wretchednes. They
herde me well how I sy/
ghed & made moch mone
but ther was none of thē
þ wolde me comforte w̄
a worde. Therfore I ha/
ue so wepte for sorowe þ
myn eyen be in poynt to
fayle. Who shal gyue me
water to my heed/& who
shall yeue me a welle of
teres to myn eyen. And
who shall wepe for the
maydens þ be thus gone
awaye both daye & nyght
Thou noble abelle he
sayd to whom may I ly/
bey the/to whom may I
assemble the/þ doughter
of Jhu'm the wyse prynce
resse to whom I lybey the
Thou mayde & dough/
ter of Syon þ holy couent
he sayd/how may I com
forte the/me thynke thy
sorowe as grete as þ see/
þ noble couent who shall
be thyn helpe. I can not
elles saye sayd Jeremy/
but the fayrest floure of
our garlonde is falle a/
waye. Alas alas & wela/
waye þ euer we dyde lyne
¶ Whan god almyghty
herde th' thyne prophetes
w̄ many other good men
to make moche mone w̄
hem there many hondred
yeres for the destruccyon
of the abbaye of the holy
ghost/he had grete pyte

of them that they kard so
And ꝓ therfore mannes
soule was in pryson & pay
ne of helle/& shulde haue
be there without ende. he
ordeyned a counsell of the
holy trynyte in the bylle
of heuen/of fader/sone/&
holy ghost & sayd We ma
de mānes soule in our lyk
henes/& take hym to kep
e in his owne conseyen
ce the abbaye of the holy
ghost. And he of his owe
ne propre foly lete bere
awaye out of ꝓ abbay all
the good ꝓ there was/& ꝓ
abbesse/& her couent ran
ne awaye out of her order
Therfore he was take &
putte in to the pryson of
helle / and there hath be
now .iiij. M. yere and .vi.
C. and more/& ꝓ is grete
pyte. Therfore it were a
good dede to make ꝓ ab
besse & her couent fayre to
come ayen in to her order
& make ayen the abbaye
of the holy ghost as well
as euer it was/& to dely
uer mānes soule out of ꝓ
sory pryson. he hath be
therin longe tyme / haue
we pyte on hym. he is as
one of vs made to our lyk
henes. All ꝓ holy trynyte
graūted it shold be so/but
it was alled who shulde
do ꝓ dede. Je were nede he
were suche one ꝓ were hol
de to do it/& also that he
myght do it But no thyn
ge was beholde to dely
uer mānes soule but only
man Ne no thynge myght
te delyuer hym but only
god. Therfore he ꝓ shol
de do that dede muste be
bothe god & man/and so
myght no thynge be but
were one of the thre per
sones of ꝓ trynyte. Ther
fore they ordeyned ꝓ the
seconde persone ꝓ is al
myghty goddes sone shol
de come in to this worlde
& be borne of a mayde &

become may / & make a-
gayn the answere of ꝑ ba-
ly ghost / & dyr for love of
mary ye mayd sterr / & la-
dy ayer / mayden souple fro
ꝑ payn of helle. ¶ Here
after there foure doughe-
ters of almyghty god /
make her answere. Trou-
the & mercy seyde & Dene
the answere vnto / telle ꝑ
mannes soule shulde be de-
lyuered fro helle payne / &
come all foure togyd be-
fore god almyghty. Then
sayd Trouthe thus to her
sisters almyghty god / fa-
der of heuen souple loued e-
uer well mercy that my
doughter. Trouth I pray
ꝑ forsake me not. Thou
sayd veryte nay certe
of ꝑ trouthe / he shulde dye
& go to helle. Therfore
yf thou delyuer may out
fro them / thou destroyest
me & that were no reason
for goddes trouthe lasteth
without ende. Thenne
sayd Mercy. ¶ O pore
mian is / fader of mercy
& god of all comfort that
comfortest all thynge in
angre & in wo haue thou
mercy on mannes soule ꝑ
lyeth bounde in helle / and
hopynge hym ꝑ to blysse /
for thou sayd ꝑ wouldest
kepe mercy to hym with-
outende. Therfore lyke
thou art true ꝑ shalt haue
mercy on mannes soule.
Thenne sayd Rightwys-
nes. Nay nay / it may not
be so. ¶ Data iust⁹ ꝯ
iustitias dicit. Lorde for
sayd thou art ryghtfull /
& louest ryghtwysnes / the-
refore ꝑ shalt not ryghte-
fully saue mannes soule /
for it is ryght & reason ꝑ
he haue ꝑ he hath deser-
ued / for he hath sold hy-
god ꝑ hym forth brought
& he hath forgete his lord
that made hym of nought.
Therfore it is reason
that ꝑ haue of hym non

pesuffyte. Therfore sayd
Peas do ye after my cou-
sell & praye we god all to
gyder þ is prynce of peas
þ he wyll make peas & a-
corde betwene you thre/
betwene god & man/be-
twene angell & man/and
betwene man & man/ &
ordeyne suche a way that
he may kepe vs styll all
foure systers. ¶ All they
thoughte that he sayd
well. And all prayed god
of heuen that he walde
so do. And thene he sayd
¶ Ego cogito cogitacio-
nes pacis et nõ afflictõis
I thynke sayd god thou-
ghtes of peas and not of
wyckednes / & I shall he
sayd kepe you stylle alle
foure/& shal saue mãnes
soule and bynge hym to
blysse. ¶ Also he sayd I
shall fynde vp thabbelle
of thabbaye of the holy
ghost/and make ayen the
abbaye & the couent all
togyder better than euer
it was before. ¶ Whan
thyse systers herde this/
they were glad & Joyfull
¶ Pia et veritas obuia-
uerũt sibi iusticia et pax
osculate sũt. Mercy and
trouth mette them togy-
rghtwylnes & peas bey
kyssed and made at one.
¶ Tho anone almyghty
god the fader sende dow
ne his owne sone ihu to
this worlde to become mã
for vs/& to leue thabbelle
of thabbaye of the holy
ghost & her holy couent/þ
is to saye. Charyte & o-
ther noble vertues. And
the fyrst daye þ he came
he foũde a lady of þ ho-
ly abbaye that is called
Clennelle. for he was cõ
cepued without knowle-
gynge of ony man tho-
rugh the vertue & the ope
racyon of the holy ghost.
and borne of a pure clene
maydey and virgyn that

neuer was defyled with
synne.

¶ Thus clennelle he fou
de whan he was in his
mods wombe beynge in
carnate may by that pu
re virgyn. ¶ And that
noble lady he kepte with
hym there .xxxix. weke
Thenne was he borne of
his moder in an olde bo
key house at Bethleem
townes ende/ & layde on
an alles manger on a ly
tel heye. And there he fou
de an other lady of ỹ ab
bey & ỹ was pouerte. for
his blessyd mod had none
other shetes for to wynde
hym in/ but tohe a keuer
chyef of her heed/ & hyde
an olde kertyl & made of
it cloutes/ & wounde our
blessyd lord therin for col
de. And layde hym on a
wysp of heye before an
oxe & an alle. Thyle two
ladyes pouerte & Clenes
he had forth wt hym tyll
he was .xij. yeres olde.

¶ Thenne went he forth
with Joseph & his moder
to Jerlm to offre there in
on Eester daye. And whā
they had offrid & were go
ynge home ayen our lor
de Jhu bode styll at Jeru
salem thre dayes/ & went
in to the temple amonge
maysters of ỹ lawe. The
re he fouȝde other two la
dyes of the holy abbaye/
that were Wysdom and
Rygtwysnes. ¶ ¶

¶ Whan Mary & Joseph
were come home & wyst
not where Jhu was bece
me/ they made moche so
rowe for ỹ swete childe/ &
went ayen to Jerlm to se
he hym. Thenne they
fouȝde hym in the temple
syttyng among doctours
dysputynge of the lawe.
Thenne layd his mod to
hym. Sone what hast ỹ
done/ thy fader & I haue
sought the makynge for.

the wache louerde. Then he sayd thus. How is it ye lowpe me/wyll ye not well that I make be besy about my fadis nedes. He lenyd me ny to this contre to sette up thabbelle & the couent of thabbay of the holy ghoste. And therfore I went amonge the wayfarers ny to the temple/& there fonde I two ladyes of the abbay. Repyrewplsnes & Wylfulny/and so he conde more than all they Then went he home to Joseph & his modder ny to Nazareth/& there he fonde his owne lady that was called Marones. For he ys hyghest lorde was lorde of herte/& in al thyng he bycome to his modder. ¶ Thene wente he forth xviij. yeres & an halfe/& euery daye at his borde he fonde other two ladyes of that holy abbay/& theyr names were Temperaūce and Sobrenes. He lad them with hym ny to desyre to sette his of her felowes. And there he fonde other two ladyes/that one hyght Penaūce & her felowe Strength. He fonde there penaūce ynough for he fasted .xl. dayes & xl. nyghes for lowe of mānes soule without meete & drynke/& thenne he begāy to hongre. ¶ There came the fende to hym ȳ came to Eue in paradyse ny to thabbaye of the holy ghoste/& wolde haue ouercome hym ny glotony as he dyde her/& lad hym to ay hepe of stones/and bad hym yf he were godes sone he sholde make ȳ stones loues/& ete of thē ynough. Thenne fonde he there strength/thrugh which he withstode myghtily the temptacyon of the fende & sayd. Man lyueth not oonly by bredde/but by

euery worde of goddes mouth. Thenne bare the fende hym thens in to Jerusalē & set hym on ꝑ pynacle of the temple / and wolde haue ouercome hym with pryde & vayngloxy / & sayd. Yf thou be goddes sone thrype downe & take none harme / and all men shall prayse the / and saye that thou hast done a grete maystry Thenne he wichstode also his tēptacion with the vertue of that lady Strength / and sayd Thou shalt not tēpte thy lorde god / as who sayth it is no nede that I thrype downe I may go downe well ynough by a nother waye. Thenne he lad hym in to an hyghe hylle & shewed hym there al the rychelle of the worlde / & wolde haue ouercome hym in couetyse & sayde. I shall gyue ꝑ all the goodes that thou seest / yf thou wylt knele downe & worshyp me. And there he wichstode myghely ꝓ the lady strength / & sayd Go thy waye Sathanas and tourne ayen to helle. Men shall worshype almyghty god & hym only serue & non thynge elles. Thenne was the fende ashamed of hymself that he was so ouercome with the lady Strength.

¶ Tho went Jhesu in to the londe of Galyle / and there he fonde other two ladyes of that holy abbaye / one hyghte Sapyence & that other Prudencia for there preched Cyrille fyrst and sayd to the people of the cōtree. ¶ Desipiscimini et confitemini et credite euāgelio. Shryue ye you & do ye penaūce & be ye of good hyleue the kyngdome of heuen nyghyth fast. ¶ Thenne wente he forth to the see

lyde / & there he founde pe
ter & Andrewe his broder
callynge theyr nettes in
to the see to catche fyllhe
And Cryst sayd to them.
Come ye & folowe me / &
I shal make you fyllhers
of men. And they lefte
theyr bote & shyll in the see
& went forth with Cryst
And they went a lytel fur-
der & founde John & Ja-
mes his broder in an o-
ther bote & a-wynge theyr
nettes with Zebede theyr
fader / for they were fyl-
shers also. And Cryste
bad them folowe hym / &
they lefte theyr fader &
all that they hadde in the
bote & yede with Cryste.
¶ On a daye as they ye-
de by the waye peter say
de to Cryste. What shall
we haue of the that haue
forsake all that we had &
folowe the thus in pouer-
te. Thenne Cryste founde
an other lady of that ho-
ly abbaye called Large-
nes. Forloth Cryst sayd /
ye þ haue forsake al that
ye had & folowe me / shal
haue an hondred folde so
moche therfore / & therto
lyf wout ende. ¶ Thēne
came he forth on a daye
fro the mount of Olyuete
in to the temple of Jerū
to preche there / & whyle
he was prechynge / þ Sar-
razyns brought hym a wo-
man take in auowtry / &
sayd to hym. Lo maysters
this woman is now take
in a spousebreche / what
shal we now do with her
Moyses byddeth in our
lawe that we shulde sto-
ne suche to deth. Cryste
knewe theyr fallhede þ
they dyde it to tempte hym
stowped downe & wrote
on the grounde with his
fynger all theyr synnes /
so þ eche of them myghte
se how synfull other was.
And thenne he sayd to

them thus. Syth it is so that by your lawes this woman shal be stoned to dethe / thenne whiche of you all that is without synne / take he on her the fyrste stone. Thenne all they were ashamed of themselfe & went out at ꝑ doore eche after other / & lefte Cryste stande allone with the woman. Thenne came two ladyes to hym of the abbaye of the holy ghoste / that were Mercy & Pyte. Thenne sayd Cryste to ꝑ woman. Woman where bey thyn enmyes / hath ony man condempned the to deth / Loode she sayd no man / & I wyl not sayd our lorde condempne the. Fare well he sayd & be ly wyl nomore to do synne. Here was grete mercy & pyte for the grettest trespasse that she dyde was ayenst hymselfe.

¶ Afterwarde on a daye the Sarralys sende theyr dyscyples to Cryst to have take hym in wordes. They asked hym ꝑ they myght by goddes lawe gyue tribute to themperour. Cryste knewe theyr malyce wel / & sayd. Ye ypocrytes what nede is it to tempte me. Lete me se a peny of your money / & they shewed hym one. Thenne sayd Cryst / whose coyne is this / they sayd themperours. Thenne founde Cryste a lady of the cyte / ꝑ was called Reason / & sayde. Gyue ye to themperour ꝑ longeth to hym / & to god ꝑ longeth to hym and that is reason.

¶ One daye ther as Cryste went by ꝑ waye by hym selfe / he remembred hym on mānes soule & on the abbaye of ꝑ holy ghost / & thenne he fonde an other lady of the same house / that men calle Chastyte

[illegible] toke be hys[illegible]
[illegible] wyth hym & went [illegible]
[illegible] saylyng & sayd to
them. I haue all thyse
[illegible] yonge & more be a[illegible]
[illegible] to haue no [illegible]
& the [illegible] & neuer [illegible]
[illegible] of the holy
[illegible] I haue [illegible]
[illegible] I wyll
[illegible] & be [illegible]
[illegible] & [illegible]
[illegible]
[illegible] Jesu
[illegible] they
[illegible] Jesu
[illegible] Jesu
[illegible] Jesu

as they walked a lytell forth/ they sawe there the folke comynge with lanternes & brawen swerdes & staues to take our lorde. Judas Scarioth wente before them all/ & came to Ihesu & kyssed hym. Than Ihesu sayd to hym. Judas frende thou shalt thus betraye goddes sonne with a cosse. ¶ Thenne the Jewes toke Ihesu & bounde hym as a theef ful harde and faste. There he founde ayenst a other lady of the same house/ and she was named Pacyence. ¶ Peter sawe that/ & out with a swerde and smote of a boyes eere/ that was one of the bysshops men. Then sayd Ihesu to peter. put vp thy swerde agayne. Trowest thou not that I myght praye my fader yf I wolde/ & he myght sende me mo than twelue legyons of angelles. All this he sayd I wyll suffre with good wyll for loue of mannes soule.

¶ Thenne the fals Jewes ladde forth Jhu Cryste to Cayphas the bysshop his dyscyples sawe that/ & ranne awaye for drede enerychone/ & lefte hym there allone. ¶ Thenne came many shrewes and made playnt to the bysshop of our lorde. Then sayd Cayphas to our lorde. What sayst thou to thyse complayntes & trespasses that thyse men theche ayenst the ¶ Cryste/ sawe there ayenst other lady that is called Symplenesse/ for he answered not to hym with one woorde. ¶ Thenne the bysshop asked hym where he had preched/ & what he had taught and sayd. Thenne sayde Cryste. What demaundest thou me. Enquyre of them that herde me preche what I sayd

to them. Tho tooke the Jewes our lorde Jhu & put of his clothes and bounde hym to a pylar of stone/ And made scourges with knottes of lede & sharpe pyches in thendes/ and with them bete his precyous body tyll it ranne all on blood. Thenne they dyde on hym a strayght tyssew clothe/ & it cleued fast to the flesshe where the blood was dryen. Thenne they sette a garlonde on his hed of longe & sharpe thornes/ & bete it harde downe with staues for they wolde not pryche theyr fyngers. And tooke hym a rede in his honde/ and kneled doune & sayd in scorne. Hayle kynge of Jewes. Whan they had so done they stripte of his cote of tyssew/ & for it cleuyd fast to the body/ they drewe away therwith moche of the shynne and flesshe also. Whan they sawe that the Iewes were well pleased & blered on hym and spytte on hym. And there fonde Cryste any other lady of the shappe that longe afore was. ¶ Tho the false Jewes made Cryste to bere his owne crosse on his backe towarde the mount of Caluary/ tyll he was in poynt to falle downe for feblenesse. Whan they sawe that they ordeyned that he dyed tyll he had be hanged for grete malyce & hate that they had to hym. They made an other man to bere the crosse tyll they came to the place where Cryste shulde be nayled on. And euer as he went the good lady Veronyca wente with hym. Trowe ye not that his moder hadde therat moche sorowe whan she sawe her sone goo soo to-

[illegible] his body forsoth it
was a precious sight who
þ had it seen. Then they
came to Calvary they fast
digged there the cross &
lay þe ende longe thereof
& bored many holes
and feet were nayled to.
Then they tooke a blont
rugged rough nayle & bo-
red it in my sauiour through
both [illegible] þ crosse. And
for [illegible] thereof all
his body drewe there to-
wards / they wolde haue
nayled þother honde to þ
crosse / & it was to short to
the hole þ they had made
by half a foote & more / &
yet for [illegible] they make no
newe holes / but tooke ro-
pes & tyed to his honde &
drewe it tyll it was mete
to the hole. And in þ dra-
woynge all the Joynted of
his armes braste a sonder
Whan they wolde haue
nayled his feet on þ crosse
al his body was so shron
ke vp together for payne þ
it was to short for þ hole
þ they had made by a lar
ge foote. Then tooke they
ropes & tyed to his feet / &
drewe hym downe harde
& sore tyll they were mete
therfore / they brake in þ
drawynge al the Joynts
of his handes & knees &
of his feet also. Then
they tooke suche an other
raggyd rough nayle and
drawe it through both his
feet with an hamour ato-
nes in to the harde tree / &
whyle he was thꝰ nayled
on þ crosse / came many la-
dyes of þ holy abbaye Po
uerte. Buttones. Penaūce
Hymplenes. Pacyence / &
Meknes / to se how he dy-
de. Then sayd Eryk to
them / yf ye had your ab-
besse / then had ye ruet þ
chone. ¶ Whan þ Jewes
had nayled hym on the
crosse / as men do cloth on

a teyntour / they lyfte vp the crosse fro ꝑ grounde to set it faste in ꝑ mortays ꝑ was made for ꝑ same purpose. And in their grete enuyous malyce ꝑ cursed Jewes lyfte it vp as hygh as they myght w̄ stryngthe of men & lete it falle downe sodenly in to the mortays. In ꝑ fallynge all the senewes of his body/all ꝑ veynes/& all the Joyntes brake euery one. I trowe there was penaunce ynough.

¶ The lady Pouerte was there all redy/for he hanged all naked as he was borne of his moder on the crosse for mānes soule. And whyle he hāged ther with his blody woūdes al to hurlyd & all to rente. he soūde ꝑ abbesse of the abbaye of the holy ghoste ꝑ is callid Charyte/ꝑ whi che layd. ¶ Maiorē caritatē nemo hēt q̄ vt aiaz

sua ponat quis ꝑ amicis suis. More loue & charyte may noo man haue than to gyue his lyf for his frēdes/as Cryst dyde for mānes soule. ¶ Whan Cryst had soūde ꝑ holy abbesse Charyte & all her conuent he was full glaade in his herte/all though he felte moche woo of bodyly payne wythouten forth. Thāne asked he a drynke to make he with all thyse ladyes mery. And welcomed thē & layd (Sicio) I thurste. Thenne the fals Jewes made to hym a drynke of eysell & galle tempred to gyder with myrre & put it to his mouth vppon a spoūge. Whan one lorde had smelled ꝑ taste therof he wolde no more therof but he layd thus. ¶ Consummatū est. That is to saye. I haue done all my faders message ꝑ he bad me doo on erthe. For I haue

fonde vp the abbelle & al
the couent of the abbaye
of the holy ghoſt / & made
ayen thabbay better than
euer it was. Now he ſayd
I wyll go to Adam & to
my fromdes & delyuer the
out of helle / & lede them
ayen to the blyſſe of para
dyſe ꝑ neuer ſhall ceſſe.
¶ Whan he had ſayd thꝰ
he gaaf vp the ghoſt and
depted in ſtedthe hangyn
ge on the croſſe all to tul
ſhyd & all to rent / ſo vn
neth ony lyme henge by
other hyt were two theues
for grete loue ꝑ he had to
ſaue mānes ſoule Theñe
ghoſtly in his godhede he
went downe to helle & ta
he out Adam & Eue. A
bell & Seth / & other. Noe
Abraham Jacob & Ysaac
Joſeph. Moyſes / & kynge
Dauyd. Patryarches and
prophetes / & all his fren
des he tobe with hym / &
lauhe them vt thabbelle &
the couent of the holy
ghoſt to ꝑ blyſſe of heuen
And there almyghty god
ordened ꝑ his four dough
ters Mercy and Trouth
Ryghtwylnes and peas
ſholde dwelle in thabbay
of ꝑ holy ghoſt. And ther
he cōmaūded hymſelf ꝑ
Mercy & Trouth ſholde
be Charytes chapeleyns
& go about with her why
cher ꝑ ſhe went. he badde
alſo ꝑ Ryghtwylnes ſhol
de be vt Woſſoom / for ſhe
was pryourelle & peas vt
Mekenelle ꝑ was ſuppry
ourelle. he ordened ꝑ thyr
ſe thre ladyes ſholde haue
theyr chapeleyns. for they
were meeſt of worſhyp.
¶ Thenne he ſayd / he ꝑ
wyll kepe fayr & wel thy
ſe holy vertues / he ſhall
fynde in this worlde by
holy medytacōn / by good
conuerſacōn by noble con
templacōn moche Joye &
myrth both in body & ſou

le. And afterwarde whan he is deed/he shall haue to his mede ꝑ kyngdome of heuen/ꝑis to saye more Joye & blysse than ony eye may see/or eere here/ or tonge telle/or herte thynke. Almyghty god for his grete mercy gyue vs grace & sucour to kepe fayr & well this abbaye/ that is our conscyence/& all the hole couent/that is to saye good vertues. in thought. in worde. & in dede/that we may come to the blysse that god bought vs to. Amen.

Now frendes & bretheren in Cryste Jhu that couete crystenly to lyue in Crystis religyon. Kepe ye well your abbesse Charyte in herte/and all thyse other noble vertues before rehersed. And yf it soo befalle ꝑ only lyme of the deuyll bodyly or ghostly be aboute to take from you this lady Charyte/ synge ye your Chapitour belle of your inwyt. And calle ye to your counsell Reason & Discrecõn. Pacyence & Peas. And go ye forth to Dryson/& crye ye in soule to ꝑ holy ghost And inwardly praye hym that he come & defende charyte. That he thurgh his gracyous helpe kepe you fro euyll chaũce And he that made vs all with blysse vs anaũce. Amen.

Enprynted at Westmynster by Wynkyn de worde.